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THOMAS HOLLIS, 1659-1731.

SOME MEMORIALS  
OF THE  
HOLLIS FAMILY,

*Benefactors of Yorkshire, London, and  
Harvard College, America.*

BY

GILES HESTER,

*Author of "Attercliffe as a Seat of Learning," "Nevill Simmons, the First Bookseller in Hallamshire," &c.*

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"THE LIBERAL DEVISETH LIBERAL THINGS; AND IN LIBERAL THINGS SHALL HE CONTINUE."—*Isaiah.*

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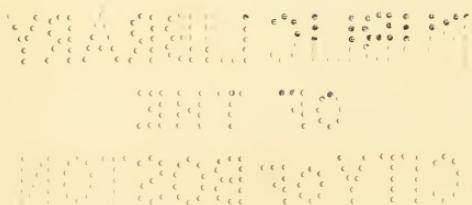
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Feb. 17. 1896.

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# SOME MEMORIALS OF THE HOLLIS FAMILY.

Benefactors of Yorkshire, London, and  
Harvard College, America.

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**I**N a narrow street situated in the centre of the city of Sheffield is to be seen the gable end of a modest but ancient building, on which is fastened an old slate slab bearing the following inscription:—

“This Hospital for sixteen poor aged inhabitants of Sheffield, or within two miles around it, and School for fifty children, were founded by Thomas Hollis, of London, Cutler, 1703. And further endowed by his two sons, Thomas Hollis, 1724; John Hollis, 1726, and rebuilt more commodiously by the Trustees, 1776.”

The whole building is now known as Hollis’s Hospital, but that portion of it on which the slate slab is fixed is most probably the remaining part of the first Nonconformist place of worship built in Sheffield.

Many people pass this unpretentious building every day, but few stop to read the inscription, and fewer still are prepared to give any clear and intelligible account of the lives of the three men whose names, for nearly two centuries, have been recorded there.

I propose now to give a rapid sketch of the career of these three individuals, so far as their history can be gathered from various sources, and, at the same time, to cast a slight glance at some other members of what may be regarded as a most remarkable family.

A retiring modesty was one of the chief characteristics of the Hollis family. They shrank from everything showy and ostentatious. Their lives were marked by deeds rather than by words. There is reliable evidence that the three men whose names are inscribed on the old slate slab were distinguished by great moral

and religious virtues, and were, by conviction and profession, Baptists. Though broad in their religious views, and catholic in their sympathies, they never hesitated to avow their principles, and defend the ordinance which they themselves had observed. They were Baptists, but not bigots. They loved and esteemed all who honoured and followed Jesus Christ.

Thomas Hollis, generally spoken of now as the father and founder of the family, was a native of Rotherham. His father's name was Thomas, so that, including him, five of the family bore the same name, which fact has made it sometimes difficult to distinguish one from the other, and has led some writers into confusion and mistakes.

Thomas Hollis, of Rotherham, smith, or whitesmith, died in 1662. He had occupied a respectable position in life, and had been fairly prosperous in business. He left modest sums of money to his children, Thomas and John, and to his two daughters, Hannah and Mary.

Thomas, his elder son, was born in 1634, and christened on the 4th September of the same year. The maiden name of his mother was Ramskar, and her brother was a cutler in Sheffield.

Very little is definitely known of the early life of Thomas Hollis. In 1648, when he was fourteen years of age, he was apprenticed to his uncle Ramskar, in Sheffield.

At that time the only place of public religious worship was the parish church. The officiating minister was the Rev. James Fisher. He was distantly related to the Cromwell family, the Rev. John Cromwell being his nephew. James Fisher was a man thoroughly imbued with the spirit of Puritanism, and had married into a neighbouring Puritan family. He left no sermons to indicate his method and style of preaching, but wrote and published a curious little book, called "The Wise Virgin," which became very popular, and ran through five editions during his lifetime. The last edition has a remarkable portrait of the subject of the narrative.

In the matter of church government Fisher was of the Congregational way of thinking. His views were very much the same as those of Thomas Goodwin, John Owen, and John Howe. In the Sheffield Parish Church, at that time, there was not only

a congregation, but a church community, with its officers and members.

James Fisher had been minister two years when young Thomas Hollis left Rotherham and came to live with his uncle in Sheffield. He attended the ministry of the good vicar, and the message of the Gospel which fell from his lips went to the heart of the young man. He became a new creature in Christ Jesus.

On account of his sober thoughtfulness and integrity of character, before he had completely served the term of his apprenticeship, Thomas Hollis was sent to London by his uncle Ramskar to manage a cutlery business which he had established in the Minories.

The precise time when Thomas Hollis became identified with the Baptists cannot now be determined. Historians tell us there were Baptists in Sheffield in 1692, and a society in 1700, but young Hollis had then a long time left the town.

That Thomas Hollis was a Baptist no one can deny. Hunter, the accurate historian of Hallamshire, says he was a Dissenter of the Baptist denomination.

At the time of his arrival in London, 1654, there were many Baptists in the neighbourhood of the Minories. Hanserd Knollys, a native of Lincolnshire, had kept a school on Great Tower Hill, and at a subsequent date became head-master of the Free School in St. Mary Axe, where, in addition to his ordinary scholars, he had a considerable number of boarders. Later on he exercised his ministry in a building adjoining the church known as Great St. Helen's. All these places are in the neighbourhood of the Minories, and it is possible that Thomas Hollis was baptized by Hanserd Knollys.

Four years after his arrival in London, Thomas Hollis was married to Anne, the sister of Robert Thorner, numbered among the early benefactors of Harvard College. Not much can be gathered now concerning the Thorner family. In Quincy's "History of Harvard College," the benefactor is referred to as Sir Robert Thorner.

Though a Baptist in sentiment, we are not aware that Thomas Hollis connected himself with any Baptist church in London. He made Pinner's Hall his religious home. Here he worshipped for more than sixty years.

Pinner's Hall, during the latter part of the seventeenth century, was one of the most celebrated places of worship for Nonconformists in all London. It was situated in Old Broad Street, and was known throughout the City and its suburbs. The leading Dissenting divines of the day preached there in turn. In 1678 Thomas Hollis leased this famous building for the use of the Nonconformists for the term of ninety-nine years. A most catholic spirit pervaded the place. The Independents had worship in the hall in the morning; the Baptists and other religious persuasions used it during the remainder of the day.

Anthony Palmer is said to have had a leaning toward Baptist views. George Fownes and Francis Bampfield were decided Baptists. These all, in succession, ministered at Pinner's Hall.

But although Thomas Hollis was earnestly engaged in the activities of London business life, and was deeply interested in its religious movements, he did not forget his Yorkshire friends. In 1679 the first Nonconformist chapel was built in Sheffield, and Thomas Hollis contributed largely towards its erection. When this became too small for the growing congregation, he bought it and turned it into almshouses, and became a contributor towards the erection of the largest free place of worship in the county, which was opened in 1700.

At the time he did this generous act he had lost the use of his eyes, and was quite blind. His latter days are very much hidden from public view, but in 1718 he passed away, at the ripe age of eighty-four. His pastor, Dr. Jeremiah Hunt, preached his funeral sermon, and bore a striking testimony to the sterling worth of his character. Dr. Hunt ministered at Pinner's Hall from 1707 till 1744, was thoroughly acquainted with the Hollis family, and preached funeral sermons for five of its members, all of which were published. After describing the incidents of his early life, Dr. Hunt says:—

“ He walked in the ordinances of the Gospel and in communion with this church above sixty years. He delayed not doing good to his death, but during his life cast about how he might be serviceable to his relations, and in a particular manner to the ministers of Christ wherein he greatly abounded. His charity was not confined to a party, though it might extend more to those who were of his own persuasion, being sincere and thinking

himself in the right. He denied himself, and lived frugal, that he might more extensively express his goodness."

Thomas Hollis left three sons, Thomas, Nathanael, and John.

Thomas Hollis, eldest son of the preceding, was born in 1659, and died in 1731. In breadth of view, and amplitude of munificence, his name and gifts overshadow even those of his pious father. Little can be said of his early education beyond what he received at home. He was in the same line of business as his father, and comes at once to the front after his father's decease.

In 1719 he commenced his benefactions to Harvard College, which were increased as time went on, and continued to the close of his life.

Harvard College (now University) was founded by pious early American settlers. The germs of it appear in 1636, and it assumed a fixed and definite form in 1638. The acquisition of useful knowledge and the maintenance of godliness were the chief elements entering into the original conception of the institution.\* It took its name from the Rev. John Harvard, one of its earliest benefactors. He left for its use a considerable sum of money and his own library. The first acknowledged president was Henry Dunster, a man of solid learning and sterling moral worth. He had been a fellow-student with John Milton at Cambridge. Dunster's position as president was made uncomfortable in consequence of his holding and promulgating views unfavourable to the practice of infant baptism.

\* The following inscription cut in a large stone beside the gates of Harvard University in America, was copied by the Rev. John Bailey, B.A., of Sheffield, 1892 :—

After God had carried us safe to New York  
and we had builded our houses,  
provided necessaries for our liveli hood,  
reard convenient places for God's worship  
and settled the civil government,  
one of the next things we longed for  
and looked after, was to advance learning  
and to perpetuate it to posterity,  
dreading to leave an illiterate ministry  
to the Churches when our present ministers  
shall lie in the dust.

New England's First Fruits.

Henry Dunster was succeeded in his office as president by Charles Chauncy, who had officiated as a clergyman in the Church of England, and had been, at one time, Professor of Greek and Hebrew in the University of Cambridge. Chauncy, like his predecessor, got into troubles and difficulties on the question of baptism, and, in order to retain his seat, submitted to a policy of silence on the thorny subject.

Charles Chauncy, the president of Harvard College, was the father of Isaac Chauncy, for some time minister of Mark Lane, London, who during the later years of his ministry had Isaac Watts for his assistant. Isaac Chauncy was most probably well known to the Hollis family, as Mark Lane is very near the Minories.

Harvard College is said to have been brought under the notice of Thomas Hollis in the following manner. His maternal uncle, Robert Thorner, left a sum of money for the benefit of the College, and made his nephew, Thomas Hollis, trustee of his bounty. Dr. Increase Mather was then president of the College, and, being in England on public business, had an interview with Thomas Hollis, who communicated to him the fact of the legacy left by his uncle Thorner. He afterwards turned his *own* attention more fully to this rising institution, and made a bequest to it in his will. Henry Newman, the agent of the Corporation of the College in England, in a letter to President Leverett, dated 26th June, 1710, after referring to Thorner's legacy, says : " Mr. Thomas Hollis, one of the trustees, at the Cross Daggers in Little Minories, desires his will may be inquired for after his decease."

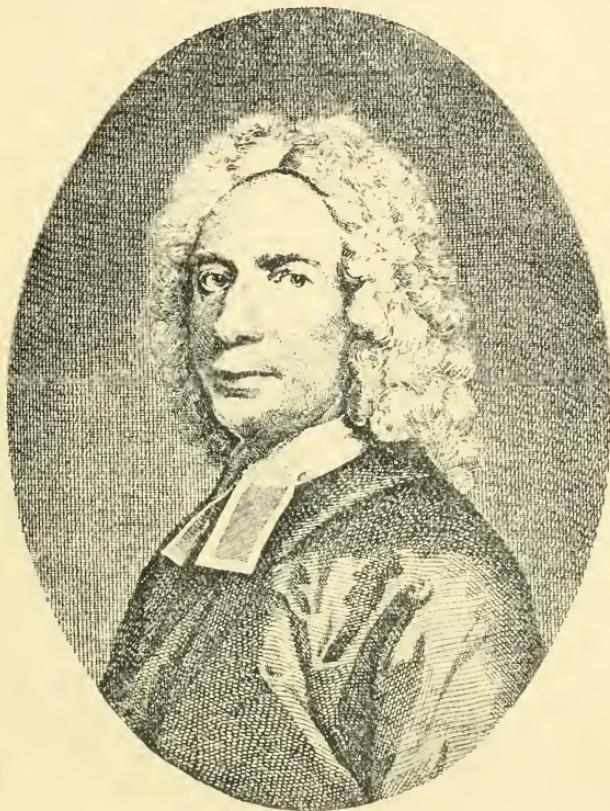
Thomas Hollis, however, did not leave his bounty to be disposed of after his death, but altered his plan and distributed his gifts during his lifetime.

The extract from Newman's letter is valuable, because it helps us to fix the exact topographical position of this remarkable family. The Little Minories have now entirely disappeared. On inquiry I found that such a name was quite unknown. Turning to a History of London, published in 1773, I discovered the following :—

"The Minories is a wide street, extending from Aldgate Street, opposite to St. Botolph's Church, to Little Tower Hill ; between which and the City wall

lay the town ditch, which, like Houndsditch, was at length filled up and converted to more profitable purposes. About the middle of the east side of the Minories is a place containing two or three courts, called the "Little Minories."

In this convenient and, at that time, delightful part of London lived the Hollis family.



ISAAC WATTS, 1674-1748.

In connection with this family, an event of great interest to all lovers of Christian song occurred in 1702. For nearly two centuries the name of Isaac Watts has been a household word in Christian families. His writings are known and appreciated throughout Christendom. No Lord's-day passes but his hymns and psalms are sung by myriads of voices. His stainless character has given a charm to every event of his life. In the diary left by

Dr. Watts, and published in Milner's Life of the poet, is this entry:—“This year—viz., 1702—by slow degrees removed from Newington to Mr. Thomas Hollis in the Minories.” At this time Watts had become sole pastor of Mark Lane. He was much out of health, and found it more convenient to live at the Minories than at Newington, where he had previously resided. Here he dwelt for eight years. It is doubtful to which Thomas Hollis he refers

in his diary, as both were living at this time. Milner says Thomas Hollis, sen.; Paxton Hood gives Thomas Hollis, jun. Our knowledge of the household arrangements of the family is too limited to allow us to settle this point. Seeing that Thomas Hollis, sen., was at this time quite blind, the probability is that Watts, the invalid, was entertained at the home of his son. While a resident in this family in 1704, in consequence of the

dilapidated state of the meeting-house at Mark Lane, Watts removed his congregation to Pinner's Hall, where the Hollis family attended. They worshipped there till 1708, when the new chapel at Berry Street was opened. The residence of Watts in this family formed an important era in his active and useful life. The publication of his numerous writings commenced while he was the guest of Thomas Hollis.

In 1706 appeared "Horae Lyricae," a volume of considerable size, and printed in a bold type. In 1707 his essay against "Uncharitableness" was published. In the same year was given to the public a sermon preached at Salters' Hall, and his Hymns and Spiritual Songs.

Farther on in his diary Watts notes the time of his removal from the Minories. Under the date 1710 is the following:—"I removed from Mr. Hollis's, and went to live with Mr. Bowes, December 30, and John Marchant, my servant, came to me." It is not at all improbable that Isaac Watts was encouraged in the publication of his early writings by the kindly and considerate liberality of the Hollis family.

The space allotted to us is too limited to give a detailed account of all the benefactions of the second Thomas Hollis, both in his own and other countries. He sent educational books, including Dr. Watts' Catechism, into Wales, and also into the Highlands and Isles of Scotland. He assisted poor Baptist ministers in London. But America was the greatest receiver of his bounty. He established two professorships in Harvard College, one of Divinity and the other of Mathematics and Natural Philosophy, which are continued to this day. His first professor of Theology was Edward Wigglesworth, a most estimable man and a good scholar. The first professor of Mathematics and Natural Philosophy was Isaac Greenwood, a man of somewhat eccentric habits, but endowed with rare genius, and well skilled in his profession. Besides providing for these chairs of learning, he left an endowment for ten poor students who were not to be denied the privileges of the College because they held the views of Baptists. He accorded the treasurer twenty pounds a year for his trouble in managing the funds bestowed. He provided the College also with a philosophical apparatus, and founts of Hebrew and Greek types.

The first historian of Harvard College pays the following high tribute of praise to the Hollis family, with a special reference to the great benefactor of the College:—

"The College had already begun to engage the attention of one of the most extraordinary families that Providence ever raised up for the benefit of the human race. It is scarcely necessary to say that I allude to the family of Hollis, a family whose members in its several branches, and for more than a century, employed the fruits of their industry and economy in founding charities, erecting churches, endowing seminaries of learning, and supplying in various ways, at home and abroad, with little regard to sect or party, the moral, intellectual, and physical wants of their fellow-men.

"The aggregate of his (Thomas Hollis) donations was not much short of £2,000 sterling. So large an amount was never given to the College before by any one individual; and when it is considered that all this came from a stranger in a distant land, and from one of the then 'poor despised Baptists,' during the lifetime of the donor, and at a time when the value of money was vastly greater than it is now, what breast does not glow with grateful admiration?" \*

Thomas Hollis's American correspondent for more than a quarter of a century was Dr. Benjamin Coleman, a minister of high reputation, large heart, and great versatility of mind. Coleman was a resident in this country for some years; exercised his ministerial gifts first at Cambridge, and afterwards at Bath, where he met with Thomas Hollis, sen., at that time blind. His affection for the Hollis family continued through life, and when in 1728, after his return to America, he published in this country a volume of Sacramental Addresses under the auspices of several London ministers, including Dr. Watts, Edmund Calamy, and Daniel Neal, he dedicated the volume "to the generous and pious Mr. Thomas Hollis, of London." †

Thomas Hollis was married to Hannah Legay. She was a woman of good position in society, and of high-toned character. She died in 1724. Her funeral sermon was preached by Dr. Hunt, from Psalm ciii. 13, 14. Seeing she was the lady who probably acted as hostess to Dr. Watts during his residence in the Minories,

\* "History of Harvard College," by Benjamin Peirce, Librarian to the College. Boston, 1833.

† Appendix A.

any words about her must be of the greatest interest. Dr. Hunt says:—

"She was descended from a worthy family, eminent for religion and virtue. Mr. Legay, a merchant of great integrity and reputation, and Mrs. Williams, who was a gentlewoman, were her parents. The care they took to train her in the fear of the Lord succeeded so well, as that when she arrived at eighteen or nineteen years, she made a public acknowledgment of her faith in Christ, and of her resolution to express constant regards to the precepts of the Christian religion, and was received into the church of which the Rev. Mr. Griffith\* was the pastor. She was careful to perform constantly prayer in her closet, and with great seriousness joined in with family devotion and public worship. The respect she was early instructed to pay to ministers of the Gospel for their works' sake, did not prevent her from using her own judgment; which always gave the preference to such who informed the mind and imparted light, rather than to those who only or chiefly addressed the passions. In her later years she read pretty much, principally the Sacred Scriptures, to which she paid the highest deference, and some devotional works. By these means of religion she had attained great meekness and humility, and a calm and peaceful disposition. Her death was serene and calm as her life."†

Thomas Hollis lived seven years after the death of his excellent wife, and all his days were spent in doing good. Having no children of his own, he adopted his nephew Thomas (son of Nathanael) as his heir.

This admirable man, and eminent philanthropist, passed away to his rest on January 24th, 1731. His death was the occasion of great mourning and lamentation. Three memorial sermons were preached and published after his decease—one by Dr. Hunt, one by Dr. Benjamin Coleman, his endeared and affectionate friend, and one by Dr. Edward Wigglesworth, the Hollisian Professor of Divinity in Harvard College. In addition to these tributes of esteem and admiration, Isaac Greenwood, the first professor of Mathematics, &c., on the Hollis Foundation, delivered a learned and philosophical discourse on the "Mutability of all Created Things," at the close of which he extolled the virtues of his

\* Either John Griffith, of Dunning's Alley, or George Griffith, of Girdlers Hall. \*

† Sermon occasioned by the Death of Mrs. Hannah Hollis, wife of Thomas Hollis, Esq., sen. Preached December 20th, 1724, by Jeremiah Hunt. Dedicated to Thomas Hollis, sen.

benefactor and friend. The Professor's discourse was published, and was perused by the late Dean Stanley, who expressed admiration for the genius of the author.

In addition to the public expressions of feeling, an eulogistic poem was published by Dr. Sayer Rudd.\*

Dr. Hunt said in his sermon :—

"When he was a young man he made a public profession of Christ, and joined himself to this society, of which he has been a member about fifty years. When business invited him abroad into France and other places, the New Testament was his constant companion."

Dr. Coleman's sermon was preached before the Honourable House of Representatives, and he received the thanks of the Court for his discourse. His text was, "Our friend Lazarus sleepeth."

"That which is singular," he said, "in the piety and benefits of Mr. Hollis unto these churches was, that though he was not strictly of our way, nor in judgment with us in the point of infant baptism, yet his heart and hand were the same to us as if we had been one in opinion and practice with him."

Dr. Wigglesworth observed

"that the expressions of his bounty were not confined to a party; and, indeed, by his ample benefactions for the encouragement of theological, as well as humane, knowledge among us, who are Christians of different denomination from himself, he hath set such an example of generous, catholic, and Christian spirit as hath never before fallen within my observation, nor, so far as I remember, within my reading. I hope the shining example he hath set us herein will be an irresistible inducement to those that shall have the government of this society in all time to come religiously to comply with the very modest reservations he hath made in favour of those of his own denomination among us."

Nathanael, the second son of Thomas Hollis, the founder of the family, does not occupy such a prominent and public position in the religious world as either his brother or father. It is certain that he was a contributor to Harvard College. He had a son named Thomas, who, as we have already noticed, became heir to his uncle Thomas's property. This third Thomas Hollis died in 1735, leaving a son also named Thomas, being the fourth of the name.

\*A Poem on the Death of the late Thomas Hollis, Esq. Humbly inscribed to Mr. John Hollis, brother of the deceased, by Sayer Rudd. London, 1731.

This last Thomas Hollis became the best known of all the family in scientific and literary circles. He was educated for the law, but did not follow up his legal studies. He travelled much on the Continent, having Thomas Brand as his companion. He was entitled to add F.R.S. and F.A.S. to his name. He had a great passion for literature and liberty. With the assistance of Richard Baron, of Leeds, he republished the works of Milton,



THOMAS HOLLIS, 1720-1774.

Locke, Algernon Sidney, Needham, and other authors. Many of these books were most sumptuously bound and presented to universities in Switzerland and America. He corresponded largely with Jonathan Mayhew, of Boston, and was deeply affected at the death of that high-spirited man.

Thomas Hollis died suddenly in 1774, and was buried on his own estate at Corscombe, in Dorsetshire. Toplady, the sacred

poet, was in the neighbourhood at the time, and wrote a most touching and sympathetic letter on the occasion, which was inserted in the *Gentleman's Magazine*.\* Many eloquent tributes were offered to his memory, one of the finest of which is found in Hutchin's "History of the County of Dorset."

"He was," says the historian, "emphatically styled the good Mr. Hollis. His generosity was not confined to the small spot of his own country.

Considering himself a citizen of the world, he sought for merit in every part of the globe; but concealed his acts of munificence, content with the consciousness of having done well."

John Hollis, the third son of the founder of the family, was a man of great moral and religious worth, though not so conspicuous as his brother Thomas for his munificence. He married Hannah, the daughter of John Samford, of Redruth. They had

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\* Appendix B.

eight children, three sons and five daughters. The names of his sons were Isaac, Samuel, and Timothy.

Samuel, a young man of great promise, died at the age of twenty-four. His funeral sermon was preached May 24th, 1724, from the text, "Remember now thy Creator in the days of thy youth." It is dedicated to John and Mrs. Hollis. The preacher said :—

"This lovely youth, in the dawn of his days, by a sudden and unexampled stroke, is immaturely snatched away. The care his tender parents took to form his mind to business and religion happily succeeded. He took care by reading proper books to obtain a due composure of mind, and with labour settled with the best writers just apprehensions of the being and attributes of God, of the distinction of mind and body, of a future state and the truth of the Christian religion."

Timothy, the youngest son of John Hollis, was well known in the world of science. He was a Fellow of the Royal Society. He died December 16th, 1790. He must have been of great age, as his name appears in the "London Directory" of 1736. Like his ancestors, he was a benefactor of Harvard College.

Isaac, the eldest son of John Hollis, died June 8th, 1774, the same year as that in which the last Thomas Hollis died. In some American correspondence his name appears as the Rev. Mr. Isaac Hollis, but where he exercised his ministry does not appear. Ebenezer Turrell, in the interesting Life of his father-in-law, Dr. Benjamin Coleman, refers to him as a respected and reverend Anti<sup>p</sup>ædobaptist minister. He took a great interest in the welfare of the North American Indians, and contributed liberally towards their education and spiritual advancement. He co-operated with the Rev. John Sergeant in what was called the Houssatounac Mission. At one period of his life (probably the latter) he lived at High Wycombe, Bucks. His house, situated in Easton Street, was of the Elizabethan order of architecture, and here his son John was born.

John Hollis, the second of that name, was the last male representative of the Hollis family. He died in 1824, and was buried in the spacious parish church at High Wycombe, where a tablet is to be seen on which his benevolence and other virtues are

commemorated.\* His portrait was painted by John Opie, engraved by Warren, and among his intimate friends was the celebrated Dr. Parr.

As an additional fact to show that the early members of the family were Baptists, we may note that, in 1716, the brothers Thomas and John acted conjointly in erecting a new Baptisterion, or Baptistry, in Paul's Alley, Barbican, London, for the use principally of Richard Allen's congregation. It was open for the service of Baptist churches on the payment of a small fee. It was quite an elaborate piece of workmanship for those times, and cost six hundred pounds.

“Thou, Barbican, dismiss thy fear, nor hide  
That monument which stains the creature's pride,  
Thy baptisterion, where lov'd saints we see  
Iimmers'd, an emblem, dying Lord, of Thee.” †

In what language then shall we gather up the distinctive features of this unique family? We may use three words as expressive of their mental habits and moral characteristics: intelligence, benevolence, liberty. They were lovers of knowledge, diffusers of bounty, and promoters of freedom.

The good books they scattered are to be found in public libraries, not only in this country, but also in the universities of Europe and America. The family fostered and promoted popular education when it was not fashionable to educate the poor. These enlightened men anticipated some of the educational measures of our own times.

Benevolence was an inspiration in the mind of every member of the family. They lived to do the deeds of love. Industry brought competency, but they did not hoard up treasures for their own exclusive personal use, but made others, and especially the poor, the sharers of their bounty. Many a shivering widow

\* “To the memory of John Hollis, Esq., who during a long life unremittingly practised the benevolent virtues of his ancestors. He expired at his residence in this town, on the 26th day of November, 1824. Aged 81.

“‘He delivered the poor that cried, the fatherless and him that had none to help him.’”

† Rudd's Poem on the Death of Thomas Hollis, Esq.

and many a poor student had cause to bless the name of Hollis.

The love of liberty was inherent in the family. It was this passion most probably which induced them to bestow so much of their wealth on the early institutions of New England. They were in sympathy with the aspirations of those brave souls who had left their native land, and many of the endearments of friendship and home, in order to preserve their consciences unfettered, and their religious principles unstained. No more unselfish men ever lived. They imbibed the spirit of the Gospel, and worked it out in practical life. In these aspects of their character and conduct they are a pattern, not only for our imitation to-day, but an example to be followed by the wise and good in all succeeding generations.

## APPENDIX A.

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SOME OF THE GLORIES OF OUR LORD AND SAVIOUR

JESUS CHRIST,

EXHIBITED IN

# TWENTY SACRAMENTAL DISCOURSES,

PREACHED AT BOSTON, IN NEW ENGLAND.

BY BENJAMIN COLEMAN, M.A.,

*Pastor of a Church in Boston.*

DEDICATED

TO THE GENEROUS AND PIOUS

MR. THOMAS HOLLIS,

OF LONDON.

---

I ONCE more salute you as my own and my country's friend, or, rather, as a father of my dear mother, Harvard College, in Cambridge, in New England; and I do it with a loud voice, having no private interest in view from it.

I thank the good Providence which led me into that happy correspondence with you, whereby the common interests of religion and learning in this my native country has been so greatly served.

Little could I think, when I was writing to your worthy brother, Mr. John Hollis, A.D. 1719, in favour of two poor orphans to whom he showed himself a father, that in what I said to him of our College, God was laying a foundation for so many great benefactions to it, as have since flowed from your opened heart and hand. To God be all the glory, who for His own Name sake has shown this kindness unto His people and churches in these provinces.

It was, I suppose, the account I gave of that free and catholic air we breathe at our little Cambridge that took your generous heart and fixed it on us. This liberty of learning among us was always my own pride and pleasure, and I hope it never will be entangled with a yoke of bondage, the imposition of oaths and subscriptions. The sons of all Protestants without distinction (whether Episcopal, Baptist, Congregational, or Presbyterian) do equally enjoy the privilege of a liberal education with us. Our doors and our hearts are open to all comers for knowledge and wisdom, so far as we have anything of it to impart and communicate.

And now a good God has rewarded us for this our righteousness, in the place which it has procured us in your esteem and goodwill ; and from you we have received a professor of divinity, and also of mathematics and of natural and experimental philosophy ; besides your yearly exhibitions for ever to ten poor students, designed for the sacred ministry, whose parts, diligence, and virtue shall recommend them to your bounty.

Nor may I omit to mention the rich addition you have made to our public library, the Hebrew and Greek types with which you have adorned us, and the noble apparatus for a course of experimental philosophy with which you have enriched us.

What thanks can we now render you, dear sir, equal to our obligations, after such a flow of your goodness to us ; altogether undeserved by us and unsought ? Or, rather, what thanks shall we render to God for you, who has made you to us what you are ? It is His doing, and marvellous in our eyes. Nor have you done it unto us, but unto Christ, who will openly acknowledge in the great day what is done to the least of His, and it shall be recompensed at the resurrection of the just.

I rejoice greatly that I can inform you of the happy fruits of your bounties which we see already among us, in the shining gifts, graces, and usefulness of divers young ministers who have been your scholars. I could name and glory in them, in the prospect of great service from them, by the will of God, in their generation.

And I hope they are but a handful of first fruits, a specimen and earnest of a great harvest from your foundations in times to come.

Possibly some may think that these things might better have come from me if I had accepted of the President's chair, when the Governors of the College were pleased to elect and invite me into it. But though I had reason to excuse myself from that honour and trust, yet this repeated acknowledgment of your munificence to us, and of God's gracious blessing on it, may well become me. Nor while my name stands on your picture in the public Hall, by your own will and act, will any think that I presume too far in this public address of thanks to you.

You have yourself given me a right above anyone to thank you in the name of an obliged, grateful country: and it is as its friend, and not my own, that I love and honour you: nor have I ever had any private and oblique respect unto myself, but singly and solely to the public good, in the long course of letters that have passed between us, for more than seven years past. I appeal to you, Sir, if I have not acted toward you and my country a sincere, open, and disinterested part. It may be meet for me to speak thus upon my resigning the place I have held in the reverend corporation.

And now to add a word upon the small token of respect here presented unto you. As I doubt not but the subject is as pleasant and acceptable to your gracious heart as any I could have chosen; so I promise myself that I could not put the sermons into a more candid and friendly hand than yours, whatever defects you may see in them. I hope they are composed in a plain, Scriptural style and method, for the profit of the meanest, and yet that the more knowing Christians may reap some advantage by them.

It is, and has been, the favourite subject in the course of my studies for the pulpit, and they are but a few of many like sacramental discourses lying by me: what we most love ourselves we are apt to be partial unto, and out of it to make our offerings to our friends.

And, moreover, while our honoured and beloved brethren\* with you are making their goodly offerings to the honour of the blessed Redeemer, I am ambitious also to bring something to the sacred treasury, and of my penury to cast in this poor mite, while the richer are casting in of their abundance.

I ask their and your prayers, Sir, to the glorious Saviour, to whose honour and service I dedicate these humble labours (as you do all your pious donations to us and others) that they may find acceptance with Him, and be blessed by Him for saving good to precious souls.

BENJAMIN COLEMAN.

BOSTON, N. E.,

*Sept. 20th, 1727.*

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◦ Mr. W. Harris, his Principal Representations of the Messiah through the Old Testament; and Mr. Watts, his Sermons on the Propitiation of Christ. Vol. iii., &c.

## APPENDIX B.

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# LETTER OF THE REV. A. M. TOPLADY TO MRS. MACAULAY.

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BROAD-HEMBURY,

*January 11th, 1774.*

LAST Saturday I returned from a short excursion to Dorsetshire. Though you can be no stranger to the loss which the public have sustained in the decease of Mr. Hollis; yet it is possible you may not have been apprised of the particulars by an authentic hand.

That friend of the British Empire and of mankind was, early in the afternoon of New Year's Day, in a field at some distance from his place of residence at Corscombe, attended by only one workman, who was receiving his directions concerning a tree which had been lately felled. On a sudden, he put one of his fingers to his forehead, saying, "Richard, I believe the weather is going to change: I am extremely giddy." These words were scarce off his lips when he dropped. He fell on his left side, and being near a hedge his head was received by the subjacent ditch. The man (I know not whether a carpenter or a common labourer) sprang to his assistance, and raising him from that sad situation administered what little relief he could. The expiring patriot was still sufficiently himself to say, "Lord, have mercy on me; Lord, have mercy on me; receive my soul"; which were the last words he was able to pronounce. His lips moved afterwards, but no sound was formed. In a few seconds more his spirit was disimprisoned. The frightened assistant lost no time. Leaving the corpse on the grass, he hastened away for superior help, but in vain. The lancet when applied was without effect.

It seems Mr. Hollis always wished that his death might be sudden. Providence was pleased to grant his request. Was I qualified to chuse for myself, and were it lawful to make it

a subject of prayer, I would wish for the same indulgence whenever my appointed change may come. 'Tis, I think, the most desirable mode of departure, where the person is in a state of grace. How happy to be surprised into Heaven ! And, to surviving friends, 'tis but a single shock once for all.

At the time of his decease, Mr. Hollis was ready booted ; intending to ride that day to Lyme Regis. When I was there, it was my melancholy lot to occupy the chamber in which he always slept during his occasional stay in that town, and which had been prepared for his reception two or three nights before. It was at the "Three Cups" : an inn which he purchased a few years ago.

How black is the ingratitude of human nature ! Though this valuable man lived entirely to the benefit of others, and may be classed with the most public-spirited worthies that ever breathed, yet I have seldom known a death so little regretted by the generality. An eminent foreigner was of opinion that "There is no such thing as friendship in the world." Had he said, "There is not much," he would have hit the mark.

"With fame, in just proportion, envy grows :  
The man, that makes a character, makes foes."

Very exalted virtue is often admired, but not often loved. What is the reason ? Because few are truly virtuous. And we must *have* some virtue ourselves ere we are capable of *loving* it in others, or of loving others for it.

You knew and esteemed Mr. Hollis's virtues ; nor (which is one of the highest encomiums his memory can receive) was he unworthy of *your* friendship. Allow me, madam, to express my wish that the precious blood and the imputed righteousness of the adorable Messiah, who lived and died for sinners, may present you, in the hour of death and in the day of judgment, faultless and complete before the Uncreated Majesty. But, for the sake of those whom, in virtue and in knowledge, you so greatly surpass, may you be long detained from receiving that crown of life to which (I trust) the Son of God has redeemed you by the atonement of His inestimable death.

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L O N D O N

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